

# BOSTON RECORDER.

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From the New-York Seamen's Magazine.

## FIRST MISSIONARY TO SEAMEN.

[Our readers will recollect that in a late number we published a letter from our correspondent Bristol, (Eng.) giving an account of the ordination of the Rev. WILLIAM HENRY ANGAS to the work and office of a Missionary to seafaring men, in connexion with the "British and Foreign Seamen's Friend Society, and Bethel Union," established at London. We have now the pleasure of presenting the account which Capt. Angas gave that solemn occasion of the Lord's dealings with him from an early age to that time, which he communicated in nearly the following terms:]

The first serious impression I ever remember having felt was at the age of about nine or ten years. I had then living a very aged and pious grandfather, whose frequent practice it was to speak to me on the great concerns of religion. On one day in particular, while sitting with him by the fire, he expressed himself with unusual solemnity upon the subject of everlasting torments. He said, "a burn on the finger from that fire will never be healed, so be so painful to bear, how could I be able to dwell forever in that fire which never quenched, and into which the wicked are cast?" Then calling me by his name, he said, "I want you to think of this, and to give me an answer to the fear of the Lord. This left a deep impression upon my mind, attended with a great deal of anxiety, and which I could not shake off for a great length of time after the good news was no more. Hence I became more afraid of neglecting morning and evening prayer, more careful over my words, and dared not play on the Sabbath day, which I was too weak to do."

Shortly after this good man died, I was put to boarding school in Yorkshire, where I carried with me the same fears of death and of the torment to come which he had been the means of instilling while living. But how ignorant I was of the true way of salvation will fully appear from what follows. The rule of our school was to conduct the scholars every Sunday to the church; and opposite to the gallery where were placed the ten commandments, with a description over them. "This is the whole duty of man." The law of God I was thus seriously to consider, and particularly in moments of great distress. At length I concluded within myself that if to keep those commandments, which were ten in number, was all that was required for salvation, I had only to obey and all would be well. With this view, I marked off such points of the law as I thought myself perfect in, and regarded the rest for the work of obedience; upon which I now set myself in right good earnest, but soon found my error. The more I strove, the more I stumbled, and the more I stumbled, the more I strove. The law, therefore, only served to condemn me; whilst in its strength I saw, for the first time, my own weakness, and in its purity the purity of my own heart; that therefore which had so eagerly seized at as my best friend in the distance, now seemed my worst enemy, which, I never looked upon, drove me, as it were, to my own ruin.

In this unhappy state of mind I remained till I returned home; and being led by my honoured father under the ministry of the Rev. Mr. Skinner, it was from him I first heard so as to understand the way of salvation. His language was plain, and suited to my age; his heart affectionate, and suited to the nature of his message. I learned from him for the first time that salvation was not of works, but entirely of grace; and the sweet and tender manner in which he spoke on one occasion from these words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest; for my yoke is easy, and my burden is light," does not to this day have lost its savour even to this day. Being in the service of a slave-master, I now and then myself in that of "the Father of mercies," and I fell of death and the dread of judgment now and then; so that at length, through a change of pardon love and sin forgiven, I obtained that peace of conscience, to which I had been so long a stranger. Religious ways, from ways of irksomeness or pain, were now ways of pleasantness. Private prayer was pleasant; public ordinances and reading of the word were pleasant. There was a new plea in the law of God; and I saw a way of truth concerning him who was made the honoured instrument of saving me into the strait gate and the narrow way, which was my affection for him, that I could have adored the ground upon which he trod.

The time was now come when some secular business was to be thought of for life. After some deliberation, I gave a preference to that of a sea-faring life to any other. But in so doing, it seems, I did not consider sufficiently the spiritual disadvantages attending such a choice, & much less temptations to which I was about to be exposed. After being bound an apprentice to the sea, I was usual in the large seafaring districts in the west of England, I soon grew partial to the profession, and to the class of men who followed it. I was not now where family prayer was wont to be made, nor within the influence of a pious example, nor within the reach of the stated means of grace, but on an element where no spiritual refreshment was seen to quicken. The consequence of change of situation was, that serious impressions gradually wore off, and vices peculiar to a sea-faring life were too soon contracted. But this change of life did not take place without many struggles of conscience. After seasons of dissipation and alarm. From these slumbers I was also frequently aroused by the sight of another on my right-hand and on the left, and into a watery grave, & sometimes by my escapes I had for my own life. On one occasion, in particular, while sculling the ship's boat across the river, the oar slipped out of my hand, and I fell backwards overboard; but, grasping my oar, which I saw floating near me, I was enabled to bear myself up, until a keel coming by, I was lifted up and set again in the boat. At another time, on crossing a ship's deck, the mainmast being loosely put on, one upon which I was walking, and I fell to the bottom, and held on some pigs of lead, laying upon the hatch pitching at the same time upon its hinges, and torn against the sharp end of the lead, I was otherwise so shocked with the fall, that some months before I could walk, and years before I could go aloft without pain.

These and similar accidents had at least the effect of checking a wandering heart, leading me back again and again to a throne of grace, and to the fresh tears of godly sorrow. The conflicts of mind thus awakened were, that while at sea, in the night, I would steal into some secret part of the

ship, either below, or, as opportunity offered, to some place aloft, and there beseech the Lord that it might be so with me as in times past.

Things remained thus till I was captured by a French privateer, on a winter's passage from St. Petersburg, bound to London. The chief mate and myself were the only two of our crew left on board; the rest were taken by the privateer to Norway, then a neutral state, where on landing hands of the enemy—sails split and torn from the yards through want of skill—separated from my shipmates, and the dreary prospect of being shut up for years in a French prison, were considerations that did not a little cast down my spirits, whenever I thought upon them; and that the more so, when I was led to see them as evils which my departure from God had brought upon me. After being driven about by one gale after another, for several weeks in the North Sea, we found ourselves at length without the Flemish Banks, with the steeples of Ostend in sight, but just before dark, our ship, owing to the blunder of the prize-master, struck with a tremendous crash upon the outer shoals, and broke the man's arm at the wheel. It was in vain to think of saving any thing but life. The ship was presently full of water; bodies began to break over-board, and a long winter's night was coming on. A French fishing vessel, however, hearing our signals of distress, boldly ventured out to save our lives at the risk of their own. This was effected in the course of the night, though with great difficulty before the ship went to pieces.

The same vessel which had saved us from the wreck, conveyed the chief mate and myself to a prison, and on the same night. But though now placed in most trying circumstances, I could not but gratefully acknowledge the hand of God in so great a deliverance, and regard it also as a further token of his long suffering and tender mercy. This led to a review of his past dealings with me; and the train of reflections which this event awakened affected me much, producing for a time considerable watchfulness and prayer. These happy impressions were, however, too soon effaced by what was to be experienced in the new scene of men & things upon which I was soon to enter. From the jail at Ostend we were removed to that of Dunkirk; coupled up, as it were, amongst hundreds of fellow-sufferers; vice in every shape ever presenting itself; without a Bible, or any person with whom to exchange a single word upon the subject of the best things; and, above all, with a heart prone to sin—the effect of all this was to deaden the conscience, and lead the heart away from God. After being about seven months in this situation, (which even in point of bodily suffering is shocking to describe,) I was marched with others into the interior of the country. On the march I embraced the first opportunity to desert from the escorting guard, with a view to escape the further horrors of a French prison, and, if possible to reach my native country. In this, however, I failed; and some time after, was taken again, and marched back to the prison which I had left. Sitting by the fire one evening, a French hussar presented himself with an English book, and asked me if I could read. It was the remains of a pocket edition of Dr. Watts' hymns, which he had been using to light his pipe. Not having seen a devotional book of any kind for a great length of time, I felt a strong desire to possess it, and with a part of the little money I had left, bought it of him. Many of these hymns were particularly adapted to the condition and circumstances I was then in. As such I found them both sweet and profitable to read, and committed many of them to memory. They were, I have reason to say, made the means of much consolation, and of leading my heart often out in prayer, and of restraining me from going the length in sin I should probably have done without them.

After being nearly a year and a half in the hands of the French, an exchange of prisoners took place; by which means I returned home to my native country, to follow again the line of life from which I had been taken. But sin had not yet lost its dominion over me; nor had I yet seen sufficiently far into the desperate wickedness of my own heart. New circumstances brought along with them their new temptations; and, not being sufficiently on my guard, and living too much in the neglect of prayer, I often fell, and pierced myself through with many sorrows. And often the tempter would say, why should you grieve, and give way to desponding fears, when all your past experience has only proved, that sin was more than a match for you; if God has decreed to save you, nothing would prevent him; to look therefore beyond this, were only to embitter the present life without being of benefit to that which is to come. But hope, in her season, would as often return and bear me above all these suggestions, whilst in desponding moments the case of Peter's fall and restoration has been more than once a source of much encouragement. At other times I was led to believe, that the evil lay in a sea-faring life, from its being so unfavorable to religion; that, therein must lay the chief cause of all my wanderings from the ways of God; and that in any other situation where temptations to sin were less frequent, I should be the more able to live in a manner more acceptable to him. Under this impression, therefore, I acted upon the last resolution, in quitting marine pursuits for some other. Whatever circumstances might be connected with this rash step, it is known to Him who knows all things, that the principal cause, was that of a wounded spirit. On more mature reflection, however, I was led to see my error; and to see that the true source of all the evil was to be found in my own heart, and go where I would, on the land or on the sea, this heart must go along with me. Hence I retraced my steps, and soon returned to the sphere in which Providence had placed me.

Some time after I had completed my years of servitude, and obtained by the help of friends the command of a ship, a new scene of temptations presented itself. I now saw myself placed in command of a large property; in authority over others, at an age before I had well learnt to command myself; with few secular prospects before me; and being without the natural of an aspiring disposition, (one so contrary to that which breathed in the meek and lowly Saviour,) my heart was quickly carried away, as before wind and tide, in the vortex of worldly interests. The only question now seemed to be, how I should leave others behind, who moved in the same line as myself: how I should be what the world calls a great man, and cut a figure in life. These, and such as these, were the objects which now engrossed my heart; & that to the almost entire exclusion of all concern about the one thing needful. Before, other sins had the bite of a viper that roused to prayer, and raised the cry again for mercy; but now, the love of the world and the pride of life seemed, as with the touch of a torpid dog, to paralyze the whole power of the soul. But even in this unkind condition, hopeless as it seemed to be, the Lord did not forsake me quite, inasmuch as he raised up in his providence a spiritual friend in the person of an elder brother. This young man, of a truly exemplary character, it was my privilege to receive on

board as supercargo. He was a member of a Christian church; and in him I found an example that influenced, a mind to admonish, and a heart to feel for my best interests, though I was far from taking that heed to these which I ought to have done. In too many instances indeed, they were treated with neglect. It was also the same pious concern for me, that led him to put such books into my hand as were best suited to my case and circumstances: books which I probably never should have thought of for myself. Amongst others which were found of great service, was the Rev. John Newton's Life and Letters. The former of these I sat up all night to read, the first time I took it up. Is there a brother Sailor going to sea without John Newton's Life and Letters? let him sell all he has, even to the shirt upon his back, were that necessary, to obtain them.

But my advantage in a companion so truly valuable was not to last long, for on a second voyage, being overtaken by a storm at sea, in a boat, he found a watery grave. As I had no common affection for him, so I grieved the more over the loss. A loss it was to me, and a great one in one sense, but in another & far higher, it was my eternal gain. The thought of one so near to me, in all respects, being snatched away in the bloom of life, left an impression both deep and lasting upon my mind. The dead lived in such a manner in my recollection, as to give a new life to his past admonitions and example. The books he had once recommended were read with greater interest than before. All this working together for good, led me to reflect more seriously than ever I had done upon the uncertainty of life, of the vanity, of the instability of all earthly things, and of the downright madness of living unprepared for that state which never changes. The things which had appeared so good, and so great, and of such gain, I seemed beginning to count loss. The flesh seemed crucifying; the great world rolling away, and the soul gradually rising into a newness of life, whilst the whole character was acquiring more strength and more consistency. It was my mercy some time after, to lodge under the roof of a pious widow of a sea captain, as I returned from my voyages. This aged sister was a great service in building me up in Divine things, and in bringing me into contact with some of the excellent of the earth, with whom I found it good to associate. Previous to this, my intercourse while on shore had been for the most part with characters of a very different description; and there is reason to believe that it was the circumstance last mentioned, which excited a desire for a more intimate acquaintance with the people of God. This desire was afterwards happily gratified. Happily for me I became personally acquainted with many, in whose hearts we shed abroad the love of Christ; & with characters, not a few, who were glowing with a laudable zeal to promote the same love in the hearts of others, both at home and abroad. During my intercourse with these, I began to feel an increased desire to live more in the good of my fellow-men, and the glory of God, in the good of my fellow-men.

With such a feeling on my mind, and with such opportunities as I had every day, and had from a boy, of being acquainted with the abandoned condition of seafaring men in general, it will not be a matter of surprise, that sooner or later, I should have been brought to compassionate that class in particular, with an eye of more than common compassion, and one accompanied with the corresponding desire of becoming, in one way or another, instrumental in their salvation. The period when the impulse referred to was felt, was a little prior to the event of the last peace. At that time surrounded with secular concerns, I saw no way in which such a desire could be realized; this however growing, instead of abating, gave birth to many fervent petitions to Him from whom all holy desires proceed, that he would enable me to commit my way unto Him, and that along with the growing desire he would grant patience to wait his will, his own time, and his own way; or if the desire felt was not one of his own inspiring, that it might depart and die.

In answer to prayer, His hand appeared at length, strikingly manifest in opening me an easy and effectual way through; & in giving me strength to act accordingly.

After a preparatory course of studies for the work, I left this country for the continent, to obtain an acquaintance with the languages of some of its most maritime parts, with a view to be useful in the best things to foreign seamen as well as my own. I had not been in Holland yet ten months, when I received information of an ark being established upon the Thames, and then, some months afterwards, of the formation of a BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY AND BETHEL UNION. How much tidings, so welcome and unexpected, surprised and delighted my heart, it is not easy to express; and I trust the gratitude excited by the consideration that God had inspired, and was yet inspiring, in the breasts of others, a feeling so congenial to my own, will never lose its power upon my heart. On my returning to my native country, little did I think to see so much good already done for seamen, and so much more yet in prospect.

Here Mr. Angas concluded by saying, that he believed he had now replied to the question put to him to the best of his knowledge and recollection. In answer to a second question, Mr. A. gave an outline of the leading doctrines he professed to believe and desired to proclaim. These were briefly the same as distinguish the body of the Protestant Evangelical Christians.

## BUONAPARTE.

Extract from the "Narrative of a Visit to the Island of St. Helena."

We pushed on our steeds, and arrived at Hutt's Gate, the residence of general Bertrand, and were introduced to its master and his lady. Our reception was extremely flattering. A refreshment was immediately placed before us, with an invitation to make some stay. Madame Bertrand was extremely voluble, and is a most interesting little woman. Her son, Henry, she delighted to praise; showed us a picture set in diamonds, and declared it to be the "very image of the king of Rome." The conduct of general Bertrand is understood to have been extremely consistent since his residence in the island; most kind Frenchman and his lady, and soon afterwards reached the English camp, which is half a mile from Longwood, the residence of Buonaparte. The camp was in a most beautiful situation, and included a complete view of Longwood and the adjacent country. The officers at the camp were full of complaints, and appeared, as did also the soldiers in general, to be extremely discontented with their situation. Nor is it surprising that they should be so, for unless the mind be enabled to retire within itself—to live on its own stores—to concentrate its hopes on an infinite good—to extend, by the aid of fancy, the range of its ideas, retirement like this will become a *durance vile*, instead of a "blest seclusion from a jarring world."

The shadows of evening were creeping upon us,

when Buonaparte's coachman appeared with his helpers, at the stables; put four horses to the carriage of his master, and drove up to the front of the house. Soon after Napoleon appeared himself, and was followed into the garden opposite, by a numerous train of living monstrosities. Having halted, and formed a circle, we beheld Buonaparte and Las Cases in earnest conversation. The former bowed most politely to us, and Las Cases approached and begged to introduce us to the emperor. We were received with marked attention, placed on each side of his person, standing uncovered with the whole of his followers. Madame Montholon was the only female in the party. I confess I felt somewhat awed at the first interview with such a man, and as I did not obtain a correct view of his countenance, I could not immediately observe "the face of villainy" in all the stern reality of life, nor mark the "living lineaments of hatred." My mind was crowded with the most lively and powerful association of ideas, connected with the personage whose arm now touched mine. The shaking of empires to their foundations—by a nod—the creation of kings out of nothing—the ruling the destiny of half the world, all these floated in my busy mind. Buonaparte was in high good humour; and after our names and professions were duly announced by Las Cases, he directed his discourse with great ease, but majesty of deportment, to N., as chief officer of the

conversation, on the part of Buonaparte, was in French; Las Cases became our interpreter: the former needed none, for he comprehended our answers with much facility. Some of his questions were doubtless very silly, but I think in the main they discovered him to be a man of very superior discernment. When any were asked of a trifling nature, it was easy to discover a decided absence of mind, and a total inattention as to the reply. Certainly there was a good deal of this in his conversation, and I think his volubility in many instances, may be compared to the little bells the Chinese hang round their temples, which are under no direction but that of the wind, every breeze of which sets them in motion, and causes them to give forth rude, inarticulate, and unmeaning sounds. In spite, however, of all our antipathies to the man, he appeared to have many intellectual distinctions—to possess one original and supernatural faculty; the faculty of developing a subject by a single glance of the mind, and detecting at once the very point on which it depends. No matter what the question; though it were ten times more knotty than the "gnarled oak;" the lightning of heaven is scarcely more rapid, nor more resistless, than was his astonishing penetration; nor did the exercise of it seem to cost him an effort. On the contrary, it was as easy as vision. I am persuaded that his eyes did not fly over a landscape, and take in its various objects with more promptitude and facility, than his mind embraced and analyzed the most complicated subjects. I regret my inability to record all the judicious observations which I heard him make. His mental operations were too rapid for the memory to retain. His judgment on men and things appeared to be instantaneously formed. The coup d'oeil of the military engineer, or the quick and sure tact of the medical practitioner, in marking the diagnostics of disease, bore some analogy to the conclusions of a Buonaparte. Hence it has been said of him, that the first burst of his mind was always grand.

His person was truly interesting, and he carried his figure to the last advantage. His manners were those of a gentleman, and extremely winning. Upon the whole, I think, I never saw his equal for natural shape, and perfectibility of human countenance. I should conceive the latter a fine specimen of the Roman cast, and to be a perfect model of the plastic hand of nature. In vain I looked for the "murderer," the "monster," the "villain," the "wretch," the "assassin," in the place, which is generally said to be an index of the mind. This rule will not hold good with respect to Buonaparte. In the face of Buonaparte you saw nothing of the interior organization—nothing in the muscles from which the peculiar character could be read: all without was interesting and engaging; but it is to be feared, all within was far from being correct. Perhaps it would hardly be fair to apply Montgomery's description of the Giant King to Buonaparte, when after speaking of the calm and awful grace of his countenance, he adds:

"But direct cruelty, by guile repress,  
Lurk'd in the dark volcano of his breast;  
In silence brooding, like the secret power  
That springs the earthquake at the midnight hour."

[London Intelligencer.]

## FEROCIOUS HABITS OF THE JAPANESE.

In 1701, the prince of Ako, who had been several times treated contemptuously by Kira-kotsoukino-ki, having received a fresh affront from him in the palace of the Djogoun, drew his sabre with the intention of revenging the insult. Some persons, on hearing the noise, ran up and separated them, and Kotsouki was but slightly wounded. It is an unpardonable crime to draw a sabre in the palace; the prince was therefore ordered to rip himself up, and his descendants were banished for ever. His adversary, who, out of respect for the palace, had abstained from drawing his sabre, was pardoned. This injustice exasperated the servants of the prince so much the more, since it was Kotsouki who, by his repeated insults, had caused the destruction of their master. Forty-seven of the having agreed to revenge his death, forced their way in the night of the 14th of the 12th month of the following year, into the palace of Kotsouki; and after a combat which lasted till day-light, they penetrated to his apartment, and dispatched him. The Djogoun, on the first intelligence of this desperate attack, sent troops to the assistance of the unfortunate Kotsouki; but they arrived too late to save him. The assailants, not one of whom lost his life in the scuffle, were all taken & condemned to rip up their bellies, which they did with the greatest firmness, satisfied with having revenged their master. They were all interred in the temple of Singakouki, near the prince. The soldiers, in token of their respect for their fidelity, still visit their graves, and pray before them. Kotsouki's son, who had been withheld by cowardice from hastening to the assistance of his father, though he was then in the palace, was deprived of his post, and banished, with all his kindred, to the island of Awasi.

## CAPITAL PUNISHMENT IN JAPAN.

All military men, the servants of the Djogoun, and persons holding civil offices under the government, are bound, when they have committed any crime, to rip themselves up, but not till they have received an order from the court to that effect; for if they were to anticipate this order, their heirs would run the risk of being deprived of their places and property. For this reason, all the officers of government are provided, in addition to their usual dress, and that which they put on in case of fire, with a suit necessary on such an occasion, which they carry with them whenever they travel from home. It consists of a white robe and a ha-

bit of ceremony made of hempen cloth, and with out armorial bearings. The outside of the house is hung with white stuffs; for the palaces of the great, and the places at which they stop by the way when going to or returning from Yedo, are hung with colored stuffs on which their arms are embroidered. As soon as the order of the court has been communicated to the culprit, he invites his intimate friends for the appointed day, and regales them with *saké*. After they have drunken together some time, he takes leave of them; and the order of the court is then read to him once more. Amongst the great, this reading takes place in presence of their secretary and the inspector; the person who performs the principal part in this tragic scene, then addresses a speech or compliment to the company; after which, he inclines his head towards the mat, draws his sabre, and cuts himself with it across the belly, penetrating to the bowels. One of his confidential servants, who takes his place behind him, then strikes off his head. Such a wish to display superior courage after the cross cut, inflicts a second longitudinal, and then a third in the throat. No disgrace is attached to such a death, and the son succeeds to the father's place. . . . . When a person is conscious of having committed some crime, and apprehensive of being thereby disgraced, he puts an end to his own life, to spare his family the ruinous consequences of judicial proceedings. This practice is so common, that scarcely any notice is taken of such an event. The sons of all people of quality exercise themselves in their youth, for five or six years, with a view that they may perform the operation, in case of need, with gracefulness and dexterity; and they take as much pains to acquire this accomplishment as youth among us do to become elegant dancers, or skilful horsemen. Hence, the profound contempt of death which they imbibe even in their earliest years. This disregard of death, which they prefer to the slightest disgrace, extends to the very lowest classes among the Japanese. (ib.)

## AFRICAN MANNERS.

About ten A. M. we passed two villages belonging to the Bootshuana Bushmen; at the last of them we halted for a short time. There were about seventy huts, but only nine women and a few children at home, all of whom except three women, concealed themselves at first. These stood leaning with their backs against a hut, silently viewing us. They were complete exhibitions of starvation, and seemed to be under considerable apprehensions for their safety. One of our people asked if he might bring them a little rhinoceros' flesh; we immediately dispatched him for some to the waggons. On cutting off two of these pounds to each of the three women, I never witnessed so sudden a change from the lowest depth of depression and agitation to the most extravagant joy. A criminal receiving a pardon under the gallows could not have expressed his delight in a more animated manner. The sound which they made immediately brought the others from their concealment, who rushed towards us and begged some flesh also. We gave to each a piece of flesh and a little tobacco. They danced for a few minutes, and then proceeded to light their fires, in order to cook the flesh they had so unexpectedly received. Their black fingers appeared as hard as bones, and were probably rendered so by digging roots out of the ground for food. Their men had been absent on a hunt for three weeks, and of course the situation of these poor females must have been very distressing.

It is very probable that a Missionary sent to this scattered people would be able to collect them together, form them into a nation, and teach them to cultivate a portion of those millions of rich acres by which they are surrounded; a deed which would deserve the thanks of the whole human race. The Tammahas were once in the same state; but by some means or other, which I could not learn, they were collected into a nation, and now their land abounds both in corn and cattle. These Bootshuana Bushmen must be very numerous, from the numbers I fell in with where there was no beaten track, and because from hence it may be inferred that, in whatever direction we had chosen to travel, we should have found an equal portion of their villages. They speak the same language with the surrounding nations, by whom they are despised merely on account of their poverty. Having been so long dispersed, and living in a straggling way, they must be destitute of those national prejudices against the Gospel, arising from bigoted customs, and sanctioned by the approbation or compliance of their forefathers. They would probably consider it as a favor if a Missionary were appointed to reside among them. [Campbell's late Travels.]

## AN INTERESTING SCENE AT BEREND'S KRAAL.—SOUTH AFRICA.

A considerable number of people assembled in the evening to worship. It was a motley meeting, being composed of Griquas, Namaquas, Damaras, Bootshuanas, Bushmen, &c. No congregation could have sat more still, both without and within the tent, though there was a cold wind blowing, accompanied with darkness, thunder, lightning, and rain. There was one circumstance in this meeting of a very affecting nature. I saw before me, at this moment, worshipping under the same tent, and receiving the glad tidings of the gospel with much feeling, the noted Africaner, and Berend the Griqua captain. Till their conversion they were mortal enemies to each other. Berend was brought to feel the power of divine truth, several years before Africaner. When the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them, and soliciting them at the same time to unite with him in promoting universal peace, & the improvement of the people.

Africaner and Berend are both judicious, excellent Christians, and their own feelings must have been strongly excited upon the present occasion. These patriarchal men are now kings, fathers and priests in their domestic connexions. They instruct their families, preside among the people in the absence of Missionaries, and breathe nothing but peace on earth, and good will to men. Thus when God blesses his people, he makes them blessings to others. With all the particulars relating to these chiefs in view, what would infidelity have said, on contemplating so interesting a scene? Could her favourite system have exhibited such fruits, she would have called upon all men to fall down and worship her! The subject of address was—"The invitation of God to the ends of the earth to look to him, and to him alone for salvation." Berend, on this occasion, engaged in prayer, and Africaner knelt at his side. Twenty-four years before this time, they and their respective adherents fought for five days against each other on the banks of the great Orange River. Africaner had now some intention of leaving the west side of Africa, and of taking up his residence in the vicinity of Berend, for the remainder of his days. (ib.)



## RELIGION AMONG SEAMEN.

In the first page of this paper, will be found the account which was given by Capt. WILLIAM H. ANGAS, of his Christian experience, at the time of his Ordination as a Missionary to Seamen. The following extract from the Seamen's Magazine, furnish the "First Fruits" of his Mission. The time has been, when Seamen could say, "No man cares for our souls." "Landmen and devils are our enemies." But not so now: England and America are engaged for their salvation, and use their exertions to imitate that Glorious Redeemer who said, "Follow me—I will make you fishers of men."

Harwich, Eng. June 17, 1832.

My dear Sir—I am on the eve of leaving this place for Ipswich. I received the supply of reports and magazines you sent me before I left London on my way to Colchester, and having paid off by a few days' stay an old and frequent invitation to Rose Cottage, near Brentwood, the country residence of a relation there. Almost immediately on my arrival there, I proceeded to a place called the Hythe, where the shipping lay, which is about a mile and a half from the town. I went on board of the only brig lying there, as the rest were barges, and told the mate my errand, & asked if I might have the ship that evening for a sermon. He said the captain was on shore, and having a good deal of rigging about the deck, he thought I should not succeed. I then went in search of the captain; and, on my way to his house, meeting with the master of a barge, I asked, did he know any thing of the British and Foreign Seamen's Friend Society and Bethel Union? He said he had heard of it. "Can I have your barge's deck to preach upon?" "No; but I can bring you to a person who I think will do for you." This person was one of our praying Bethel friends; but when I came to the barge, he was uncertain as his owner belonged to the Church Establishment, and such a thing had never been done in the place before. On telling him that if I failed in procuring a vessel I should take the quay side, he took me to the house of Mr. T., close by. To the son I opened my commission, he being the only one of the family at home; and stated further particulars respecting my mission, pressing my request that he would grant me the deck of one of his barges. He highly approved of the object, and would rather encourage it than not. This I thought was sufficient ground for me to go to one of his barge-masters upon. Accordingly went, and soon arranged it for the next evening. He was fond of the idea, and said he would have a well-spread awning for the occasion. Meantime I obtained a seasonable supply of suitable Tracts from a Mr. K., Secretary to the Religious Tract Society in C—. With these I made again for my barge at the time appointed; numbers were waiting on the quay and on her decks. I began by first addressing the people on the subject of my being there, and what it was chiefly connected with, and then proceeded to worship. The deck of the vessel was crowded, as also the quay side all the way long; and the T— family and others were up in the granaries and warehouses opposite, where they heard distinctly every word. At the close, the Tracts disappeared in a very few minutes, such was the eagerness of many to receive them. Before the last prayer, seeing the interest that all seemed to feel in the object, I begged the favor of any whose hearts pointed that way to give me a meeting. After the last hymn, with a view to the formation of a Bethel Union Society, several came forward with their subscription and names. Since then I have put the hearts of the Baptist and Independent Ministers, I hope, in motion for the same end; and you may expect ere long to hear of a Bethel Flag being hoisted at Colchester. The T—s were standing at the door as I passed by to the inn, and they asked me in. Their excellent conversation and fervent wishes for success were very pleasing; and they offered me a donation, which I begged. Mr. T. would give to the master of his barge, whom I have appointed collector for the time being. After receiving the Tracts, I called upon the Rev. Mr. M—, a pious clergyman; but as the servant maid told me he was not at home, I did not see this truly excellent man till next day. The few minutes we spent together was a drop of celestial bliss by the way. I had made his acquaintance at Amsterdam, where he was upon an errand of love. He is alive to the importance of the good work on the great deep.

Wivenhoe.—I set off next morning for a place called Wivenhoe, a sea-village, about four miles from Colchester by water; giving notice, as I came into the neighborhood of it, and on board of the smack I found on the way, that a sermon would be preached to Seamen at W—, I first addressed myself to Mr. H—, the Independent Minister at W—, but, on stating my object, he did not seem at first to fall in with it. The interest seemed, however, to increase by conversation, and he consented to let me have his chapel. It will hold about 250. The population of Wivenhoe is set at 1600, and another sea-village, about a mile higher up, at about 500; and out of these about 350 fishermen, being the crews of 120 vessels are constantly going in & out of the place; yet not more than seven of them attended Mr. H—'s chapel. When these points were laid open to him, he only then began to see the sea-field before him lying fallow and uncultivated. From this I reasoned on the great importance of the Bethel Flag, under which, with a blessing, this place might become crowded and enlarged. I wrote out a notice, and sent round the old bellman to give out that there would be a sermon at 6 o'clock. At the time appointed there came on a most tremendous shower, and not more than a dozen were assembled. Mr. H— thought he was not out of his reckoning as to the little interest which the thing was likely to excite; but as soon as it cleared up, a flood of people came, which nearly filled the chapel. Among them were the crews and captains of some of the ships which I visited after studying the bellman, and many belonging to the Establishment, which equally surprised and delighted Mr. H—. After giving a short exhortation, I gave a long account of the society, its works, its prospects, &c. At the close Mr. H— came up and spoke. As a new man: pressed the importance of the object, stated his intention of having a Bethel Flag, appealed to the ladies for aid in particular, and invited the Methodists to draw nigh and unite in the work. So that I trust the foundation stone is laid both at Colchester and Wivenhoe for Societies and Flags. I left with the friends some Reports and Magazines. I walked home again in the evening, the service closing at about nine o'clock; threw myself upon the bed until three o'clock the next morning, when I set off by coach for this place.

Harwich.—Having a good deal of writing to do on my arrival, I did not announce myself until next morning. It being Sabbath, I preached twice at the Methodist Chapel, where the Bethel Flag was hoisted in the evening, announcing a sermon expressly for Sailors. The place was crowded, and many could not gain entrance. At the close of the sermon, I gave an account of the Society; in the course of which I took occasion to correct an error in their day; it wanted a Union, which I expressed as the main glory of the work. After service, a lady sent to say she would work it in with her own fingers, at her own cost. I think I may venture to say from appearances, the Bethel friends have lost nothing of their warmth by this visit, for which they have often expressed themselves more than grateful. Our good brother H—, the elder, is here. His brother sailed the day I arrived.

My next port is Ipswich, which may, I think, become a situation of some importance; & I hope there also a flag will be procured and hoisted up.

I suppose my brother G— is with you ere now; if so, he will be glad to participate in these few lines. Pray for me that I may be steadfast in this work, immovable and abounding in it more and more. I remain, yours always, W. H. ANGAS.

## Extracts from the proceedings of the Liverpool Seamen's Friend Society and Bethel Union.

Feb. 21.—A sailor, second mate of a vessel ready for sea, called upon one of the Secretaries of the Bethel Companies to request the gift of a few tracts to distribute among the ship's company, and to solicit an interest in their prayers at the Bethel meetings. He stated that these meetings had proved of great use to him, and, under the blessing of God, had established his soul much in the hope of the Gospel. He was asked what caused him at first to consider religion the one thing needful, he answered "I formerly was a great sinner, addicted to all manner of wickedness, and that of the worst class. A few months back, I was on board an East-Indian man on her passage home, we were in imminent danger in consequence of a dreadful storm: so perilous was our situation, that the captain in great agitation said, 'that all that could be done had been done, it was impossible the vessel could weather it out,' she appeared to be sinking. The captain withdrew into the cabin, and the men were some on their knees, and others with horror were hanging on parts of the rigging; for my part, I knew not what to do, I considered it useless in me to pray or even to hope for good.—My sins were great. In a state of despair, I waited the awful closing of the scene before me; all expected the vessel would founder: at this moment, the boatswain who had been very active and apparently unalarmed during the whole of the gale, was passing me, when a heavy sea struck the ship, and with a smile he looked up, (supposing this sea would finish us), and said, 'Blessed be God, all is right,' and began singing. He had been looked upon by the whole crew during the voyage, as a very strange man, he would be often, when off duty, in private muttering to himself, and frequently reading. This apparent unconcern confirmed me in the opinion I had before formed, that something was the matter with the man. However, after this, the storm rather abated. Conceiving that I yet might preserve life, I lent the boatswain a hand to clear the wreck. The captain now came upon deck, and with much spirit roused the crew and we soon got to rights. I could not help thinking notwithstanding, where should I have gone? what would have been my destiny if the ship had sunk? so great a sinner I had been, I could not have expected heaven would have been my place; neither could I expect any favor from God, for I had never thought of him in reverence, much less prayed to him.—My situation in consequence of these reflections was deplorable. I began to tremble at the prospects before me—the arrows of conviction stuck fast in my soul: I thought if I read some good book it would do me good, but I had none. I remembered to have heard that my mother, when I was young, used to read some good book, which she called, 'The whole Duty of Man'; this I supposed would be just what I wanted, to help me to a godly life. I inquired of the crew, but no one had it. Having seen the boatswain often reading, I asked him if he could lend me 'The whole Duty of Man'; he stared at me and said, 'I can lend you a Testament, Thomas, which will do you more good.' I had my doubts on that head, but I thought I would try; so I read the Testament, and truly I can say, it proved itself to be the word of God to me. The boatswain and myself afterwards embraced every leisure moment in order to read together. At first the crew used to look at us at a distance; after a day or two they were heard to whisper among themselves, 'that Tom and the boatswain were reading the Bible.' Finding we persevered, they ventured to stand near us to listen; and after a week or so, the whole of the crew came at times to hear us read a portion of scripture. Before we had completed our voyage, every watch was partly filled up in holding prayer-meetings and reading a chapter in the Bible.—We then found that the boatswain, whom we had thought beside himself, was a truly wise man, for his conversation was in heaven, and his communion with God; this had made him smile in danger, and feel that all was right."

## NEW-YORK BETHEL MEETINGS.

August 13.—The Bethel meeting, this evening, was on board the ship Comet, Capt. Moore, east side Coffee-House slip. We were under some apprehension that but few of the Committee would be present; for some are timid, & unwilling to go on board of vessels in the evening, under the apprehension of exposing themselves to the prevailing fever, and some had other engagements. But at 8 o'clock we assembled on board, and were delighted in seeing so many mariners and citizens present, many of whom were able and willing to aid us in our detestable exercises. Ditie Bethune, Esq., the President, led the meeting. He read a hymn, after which he made a short address congratulating all present on the pleasing sight of so many citizens and mariners, assembled together to unite in such a blessed cause. We then were engaged in praising God, (repeating the hymn that had been read,) for his goodness to the children of men. After which, prayers were offered up to Almighty God, intermixed with praise and exhortations. While thus engaged, a seaman stepped forward, and said he wished to say a few words to his brother seamen. "My life has always been spent in this employment, and I have always been an awful wicked sinner. I have often answered on God to damn my soul. O! if he had answered my prayers, I should now be in hell. This thoughtless and wicked life never gave me any satisfaction, until on a voyage at sea, the ship was struck down— I capsized, and three of my shipmates swept off deck into eternity. I saw and felt my awful situation. The first sinner I ever made was then.—'Lord have mercy on me.' After I was delivered from this perilous situation, I did not forget what the Lord had done for me—I tried to pray again, and for fear I should be seen, I went in the night and knelt down at the foot of the bowsprit, and prayed to God that he would have mercy on my soul. As I did not receive any comfort from my prayers, I said to myself—how can I expect it? I have often prayed he would damn my soul, and send me to hell, and he did not do it; but for all this I could not give up praying. I begged God that he would give me an understanding heart, and take away the blindness from my mind and eyes: he then heard and answered my prayers, and gave me my heart's desire; and I trust he has made me a new creature in Christ Jesus." He then addressed all the seamen present very feelingly, and said, "If you have any conviction of sin, do not do as I have done; I was afraid my shipmates would laugh at me, and treat me with contempt; I dared not let any of them see me pray, or let any one know how I felt. I lost many months labouring under these foolish impressions. But not so now; I am not ashamed of Christ, and hope I never shall be." He said many other things, which were very interesting. After he had done, another seaman took place when he was a child. He became a captain when very young, and was brought up under a pious grandmother—he commenced a seafaring life when young, with all these pious feelings in his heart. His grandmother gave him a Bible, and charged him to read it continually. But he did not see any of his shipmates read the Bible, and he thought he must do the same, and soon became a profane man, and none was more wicked than he; and notwithstanding he always felt guilty and unhappy. But for about one year past, he believes he has been made a new creature in Christ Jesus, and could now recommend that Saviour to every one, and begged all present would receive him as the Captain of their salvation. We then concluded our devotions by sing-

ing a few verses and the doxology. More attention, silence, and solemnity could not be expected in any church in this city. Reports of the Bethel Union, New-York Marine Bible Society, the Christian Herald and Seamen's Magazine, and tracts, were distributed to the captain, crew, and all the seamen present.

August 17.—By the request of Capt. Bassett, and the owners of the ship Fanny, bound to the Pacific Ocean, the Bethel Flag was hoisted, and after sunset the lantern was suspended at the main topgallant yard-arm. At 8 o'clock the Bethel Committee assembled on board, highly favored with a pleasant evening. The deck was soon filled with mariners and citizens, amongst whom were many ship-masters. The devotions were commenced by singing a hymn; after which one of the Committee engaged in prayer to Almighty God, for the owners, captain, officers and crew of the ship, and then for all the ship-masters, officers and seamen sailing out of New-York, and throughout the world. The exercises of this evening varied from our usual practice. Those who led in prayer, before they addressed the throne of Grace, drew the attention of all present, to the sailor's condition, by able and feeling exhortations. It seemed to solemnize every one, and prepare them to join in the important duty of prayer. After 3 prayers and exhortations were made, a part of the 73d Psalm was read. An invitation was then given to any one present, landman or seaman, to give an address, and offer up prayer. A stranger arose and said: "This is the first Bethel Meeting I ever saw: it makes my heart rejoice to see and hear what you are doing for Seamen." He then addressed all the Seamen present: "I am a landman, and know but little about a seafaring life, but I know you are useful and long neglected men, as it respects your eternal interest: I do feel for you, for I know you are exposed to innumerable dangers and temptations, and you have as precious and immortal souls to save as land-men, and I am overjoyed to see so many present who are engaged for your salvation." His address was calculated to touch the hearts of all present; he then engaged in prayer. There were five addresses and five prayers made, & a part of four hymns were sung. After which the Christian Herald and Seamen's Magazine, and many pamphlets were left on board, and tracts given to all the seamen present. Such silence and attention on board of vessels, gives every reason to believe that the Lord owns and smiles on these feeble endeavors; there is every thing to encourage us to double our exertions. The Bethel Union are but seldom acquainted with the effects of their efforts in promoting the cause of God among mariners, and when they are informed of some wonderful interposition of Divine Providence in opening the eyes and breaking the hearts of any sinners at their meetings, they do not wish to sound it on the house top, nor at the corner of every street; but it may be proper to state what took place in the meeting on board the Fanny. On Monday, the 19th inst. two seamen called on Capt. P—, for Bibles. After asking them many questions, he told them it was out of his power to give all the seamen Bibles, and that every one who wished to have a Bible was able to pay seventy-five cents for one, if they had a mind to do it; but the practice is, to supply all vessels that cross the Atlantic with Bibles, that seamen may have them to read when absent from New-York. One of them said, "I wish I had a Bible now; I never wanted one before." "Why do you want one now?" said Capt. P—. "I want to read it." "Why do you want to read it now?" He was so much affected he could not speak. "When did you first have a desire to read the Bible?" "Now." "Do you feel that you are a sinner?" "I do." "How long have you felt so?" "Since last Saturday evening, at the meeting on board the Fanny. What was then said, and the prayers that were made for seamen, gave me great distress; and reading the tract you gave me, made me feel more distressed. I have not been able to go out of the house before." He was asked what Tract he had; he handed it; it was, "THE BIBLE IS THE BEST OF BOOKS." "I have read that tract," said the sailor, "ten or eleven times, and I want to read that book, the Bible." His request could not be denied. Captain P— gave him a Bible, and the other a Testament. He then stated what a wicked man he had been. "I am an old sinner—I am 26 years old, and I never had a moment's concern for my soul before; and there were three others, who were on board the Fanny, that feel as I do; we have conversed together about that meeting; my distress is so great I cannot tell you how I feel: I get any comfort in reading this Bible I will come and see you again. You said there was a meeting at Bueling slip to-morrow evening; I will be there." Above tracts and pamphlets were then given, which seemed to alter the countenance of the distressed seaman.

## N. Y. Seamen's Magazine.

## SABBATH SCHOOL MISSIONARY.

STANSTEAD, Canada, Sept. 17, 1832.  
Mr. Editor, You will oblige the subscriber and the friends of Sunday Schools, both in Canada and in the United States, by giving a place in your paper to the following communication; as the Boston Recorder is extensively circulated in both governments.

Your readers will remember that, last year a committee was chosen by the General Association of Mass., to audit my accounts and make a report to my friends and benefactors. Not being able to meet that, or any other body of regular ministers this year, I have requested the Rev. Mr. Leland, of Derby, and the Rev. Mr. Hick, of Stanstead, to examine and audit my accounts. To which request they have kindly acceded. And the following is a copy of the statement which they have prepared to lay before the public.

"We, the undersigned having been requested by the Rev. Thaddeus Osgood to audit his accounts, find, during the year past, that he has travelled four thousand seven hundred and ninety four miles, and collected for his different objects in Canada and in the United States, in cash \$445 00 He had on hand when his accounts were audited last year, 50 00

Amounting to the sum of \$495 00 And he has expended in printing & purchasing and transporting books and Tracts, and in the establishment and support of Sabbath-Schools, and in necessary expenses \$484 80 He has on hand a balance, in cash, of 10 20 Mr. Osgood has collected in books and Tracts as estimated \$234 00 which are either distributed or deposited in different places for distribution.

Mr. Osgood's accounts appear to bear the marks of correctness. We are satisfied of his faithfulness in applying whatever may be committed to him. We think him very useful in his travels, in preaching the Gospel, distributing books & tracts, and especially so to the rising generation, in laboring for their religious education, by establishing and encouraging Sabbath-Schools, &c.

We wish him continued success in his several objects, that he may every where have access to children and youth; and that he may give them that instruction, calculated to make them useful, wise and good. We believe that few labor so disinterestedly in the cause of the Redeemer, as Mr. Osgood does."

LUTHER LELAND,  
Pastor of the Congregational Church, in Derby, Vt.  
JOHN HICK,  
Wesleyan Missionary, Stanstead, Lower-Canada,  
Derby, Vt. Sept. 17, 1832.

It would doubtless have been gratifying to these kind benefactors, who have contributed towards the promotion of the object in which I am engaged, to have seen all the items of expenditure, and all the donations separately stated; but this would have taken up too much time for the writer, and too much room for the printer. I will just

mention two donations which I have received the year past, as they were both given unsolicited. The first was \$20 in cash, from the hand of Capt. Natures, a wealthy gentleman, from England, in Oct. last, who was residing at Pittsburgh, (N.Y.) The other was sent to me by a lady, whose name and place of residence I am not permitted to publish. Her present consisted of a gold ring, and other jewels estimated in value, at \$20. Though as yet I have not been able to dispose of them. The direction that accompanied these ornaments, was very satisfactory, viz.: "Dispose of those articles for what they will fetch, and apply the avails to building up the Redeemer's kingdom." The first opportunity for obtaining their value will be embraced, and the money applied according to the will of the donor. It is to be hoped that all other ladies, who are wearing useless ornaments, will "Go and do likewise." The other presents, though smaller, are not less thankfully received. For the widow's two mites were as acceptable, as the larger offerings cast in by the rich. And could I be favored with time to write and room in your paper every donation should be inserted.

The greatest part of the sum mentioned in my last year's expenditure, was paid for transporting books and establishing Sunday-Schools. Since the 3d of July 1831, I have paid towards printing Tracts and transporting books, including boxes, postage of letters, &c.—\$248. 1s. 8d. or \$192.33 cts.; and in the same time, I have expended in establishing Sunday-Schools, principally in books \$23. 1s. 3d.—or \$92.25 cts.; after these sums are deducted it will appear, that my expenses for travelling and clothing have not been extravagant. In most places which I have visited, I have met with a very kind and hospitable reception. I have reason to bless God for an unusual degree of health which I have enjoyed the year past. I have been enabled to preach as often as 7 or 8 times a week, upon an average, and visit a great number of schools and private families. I have procured upwards of an hundred committees to be appointed for carrying into operation Sunday Schools. To each of these new schools, where the people are very destitute, I have promised some assistance in books, which I hope to be enabled to give from the donations which I have received, and which I hope yet to receive. I have recently found a number of benevolent individuals in Quebec, who have contributed towards increasing the funds of the Sunday School Union Society of Canada: even some gentlemen of the Roman Catholic Church, have contributed liberally towards promoting this important institution. This looks like the dawn of that happy day, "when party names shall be no more."

A great variety & very large quantity of books and tracts, old and new, were entrusted to my care, last year, in travelling through the United States, a considerable number of the tracts and smaller books I have distributed with my own hand. And I have left a number of boxes of books and tracts in the hands of Ministers of the Gospel, and other gentlemen on whom I thought I might depend for the faithful application of them to the purposes for which they were given. I have frequently been told to sell as many of the books given to me as will pay for their transportation; but I have not been able to sell half enough for defraying the expense of conveying them to the place of their destination. And for the satisfaction of those who are desirous of knowing what I have done with any monies which I have received for books, I here state, that the sums received are included in the general account of the donations before stated. Though the books and tracts given to me, have required a considerable share of my attention, and have been attended with some expense in locating and distributing them, yet it is expected that much good will be done through their instrumentality. The plan which I have adopted myself, and which I have recommended to the gentlemen with whom I have left books is the following:—To select as good an assortment as possible, out of those left in their care; number them, and set them up in the form of a circulating library, and give access to the poor, gratis; but from those who are able to pay, to take a small sum weekly or quarterly, and apply the avails partly towards increasing the stock for circulation, and partly to the purchase of small books, for the Sunday Schools. In this way it is hoped that a taste for reading will be increased, and some assistance gained towards supporting Sunday Schools. The books entrusted to my care are circulating over a vast extent of country. Some I left in different places in the State of New-York, some in Pennsylvania, some in Ohio, & some I sent to Detroit for the Michigan Territory. I have also caused to be distributed and placed in the manner above stated, a large number of books and pamphlets, in different parts of Canada. But those distributed and circulated in Canada, have been principally selected from among those sent to my care from Britain. For it is my sincere desire to avoid censure, and, if possible, prevent all appearance of party, in church or state.

The field of my labors has been principally, for the year past, in the vicinity of the two lakes, Ontario and Erie. Within one year I have been around the former twice, and the latter once, and I am now setting out again, with a view of strengthening and multiplying Sunday School Societies.

It will be found of great utility, in promoting Sunday Schools, to connect a well-chosen library with each school, and give all the scholars, who can read, occasional access to the books & tracts which have been printed under the care of the most approved societies. The books & tracts printed & recommended by the Sunday School Union Society of Britain are well calculated to entertain and improve the minds of the young. Two branches of this excellent institution have been lately established in Canada, and it is hoped that numerous branches of this interesting society will soon be established in various parts of America. It is greatly to be desired, that all governors and rulers would assist in promoting Sunday Schools and Bible Societies, as liberally and as cheerfully as Lord Dalhousie the governor of Canada has done.

Returning sincere thanks to God and all my kind benefactors on earth, and requesting their patronage and assistance in future, I subscribe myself the public's obedient humble servant,

T. OSGOOD.

## REVIVALS OF RELIGION.

## From the Christian Repository.

Extract of a Letter from a Clergyman of C—, Green Co. State of N. York, to a student in the Theological Seminary, Princeton, N. J.

"Four or five weeks ago I visited Mr. Snyter, congregation, about ten miles from his house in the town of Taghconick. Previous to that time there were some favorable appearances, but nothing very decisive. During the discourse a considerable feeling was manifested; and after the exercises were ceased, the anxious were requested to go into a separate room. Fifteen went in, and seemed as though they would fall.—To those in the other room, and addressed them personally—they immediately melted down like wax before the fire. Certainly not less than twenty were convicted of sin. The last intelligence received from that quarter is, that about 20 were in Bethlehem about 33 attended the anxious meeting, and 80 have been already admitted.

In my church prospects are brightening. Our meetings are well attended. There are several anxious north and south; though I hold no regular anxious meetings in those sections of the congregation. Our Sabbath meetings in the Church have been attended better than they were. In the great Revival, and our gracious God has begun to pour down his Spirit there. Four weeks

ago at a great conference meeting 4 persons were impressed—the next week 4 more—last week was prevented attending, being about to attend classis, but last night God was in the midst of us; 13 knelt as anxious, and 4 persons commenced. We have in the congregation, including the Sabbath, thirty different religious meetings during the week. The poor held two or three meetings a week until the week any whites.

Ten days ago we buried Elizabeth Van Bergen, daughter of Anthony Van Bergen. She had returned from the south indisposed, and was very sick only 6 days of a bilious fever. She was in the transports of faith. It was one of the first she believed she would not recover. A great number was present at the funeral, and it afforded a favorable opportunity to improve the minds of the people. You know she was among the youngest of our converts, being only 14 years when she united herself to the church. She was so happy, when expecting death, was saying something new to many of our people."

Thus far Mr. L—. Three hundred & eighty-seven have been already added to this church.

## REVIVALS IN NEW JERSEY.

Extract of a Letter from a Clergyman in N. Jersey, to the Rev. James Patterson, of Philadelphia.

We have had a remarkable outpouring of the Spirit of God in this region of country. Almost all the congregations have been visited. I suppose less than one thousand or twelve hundred men have been the subjects of awakening. The number of hopeful converts, I am at present unable to say. The names of the congregations are Hills Hill, Morristown, Baskingridge, Somerville, Langhorne, Germantown, and Bound Brook. I work began with us about seven weeks ago, about fifty have been under serious concern in this congregation. Many heads of families have been made to bow, and are now with their children rejoicing in Christ. I cannot say that the work has been more confined to men or class than another. Among the youth have been awakened is one about 11 years of age who lives with his mother, a widow, and in presence of the family regularly performs his worship.

Thus is strikingly exemplified in this as in other instances—the declaration of our Lord, Saviour, "That out of the mouths of babes and sucklings, God ordaineth praise."—Our meetings are still well attended and some new cases are lately occurred.

On Sabbath, Sept. 22, at a communion service, Nesbamy, Bucks Co. Pa. 79 members were added to the Presbyterian church of which the Rev. Dr. Bellville is pastor. Many more are under convictions of sin, and anxiously expecting they shall escape the wrath which is to come. Four months have not elapsed since this period Zion exhibited no indications of the special work of the Holy Spirit. Now, with one heart, a land of blood-bought sinners, unite with angels and spirits, & prove the pleasures of the communion table. —[Rel. Remembrancer.]

## From the Religious Intelligencer.

## COLONIZATION SOCIETY.

We hope and pray that the noble efforts of the American Society for colonizing the free people of color, will not be viewed with indifference by citizens of this State. Will that spirit of enterprise which has visited in its progress almost the whole world—that spirit of enterprise which has erected houses of prayer in western wilderness, and softened the heart of a savage—which has trod the snows of the north and imparted the warmth of devotion to the lander's bosom—which has held up the light of "Everlasting Truth," on the shores of Africa, shaken there the temples of idolatry—which has deposed the gods of the southern isles, extended the Gospel of our Saviour to the benighted Jew; will this spirit look without emotion on the miseries of Africa, and pass by on the other side? It cannot be. He who reigns in the bath said, "Ethiopia shall soon stretch out her hands unto God." Too long has she stood a monument of grief, oppressed, friendless, bleeding, neglected, sinking under the pressure of cruel and extending her chained hands in supplication toward heaven. Her look of grief has reached the heart of the Almighty, and her cries of noticed agony have entered into the ears of the Father of men. It is time that plans were devised and money contributed, and sacrifices made, her instruction, elevation and freedom. What he deemed it consistent with the safety of the country) would not endeavor to give her a place which she ought to occupy in the midst of the nations? Who would not rejoice to be called in thanksgiving and praise, lifting up her battle-arms unto God.

The grand design of the American Colonization Society is, the promotion of the happiness of the African race. It would afford to the free people of color in our land, knowledge, civilization, and religion. It would prepare the way for the gradual emancipation of the slaves. It would open the slave trade, that accursed traffic, which violation of the laws of almost the whole world, at present carried on to an extent that appears credible, and which is attended with known and none can describe. Who can contemplate the Society which we have now recommended to public attention, as designing to introduce arts and revelation into an idolatrous and benighted people, to open sources of legitimate commerce to those who in pagan ignorance, have long wandered in the souls of their brethren, and to illuminate with intelligence, hope and salvation, a land, where so many barbarians, incited by their wicked Christians in name, but fends in reality, have each other's dwellings, and filled their altars with exhibitions of cruelty and bloodshed—death—who, we ask, can think of the Society so benevolent, so christian in its intentions, as yet refuse to pray for its success, and to say, "Amen." Are its objects practicable? Has it not been a monument of the success which has attended exertions similar to those which have been made by our Society.

## CLOSE PREACHING.

Some time in the summer of 1836, Eighty Kendree, then presiding elder of the district, preaching near Maysville (or Limestone, as it is usually called) the landing place for the new emigrants to the upper part of the state of Kentucky. His subject naturally led him to exhibit the exterior. It was here that the emigrants were frequently exposed to impositions of various kinds from want of a knowledge of the price of the different commodities; with his usual ingenuity he pressed the subject very closely. "Yes," he said, "it frequently happens that some one has moved to your fine country to become your neighbor and fellow citizen; you sell him your produce at a double price, and to illustrate when it is only worth fifty cents to the farmer, you can ask a dollar; and receive it too of the poor man who has to grapple with misfortune, support his family?" An aged gentleman, who was near the door was discovered by him a moment or two before he was about to leave. He was very uneasy; his hoarse locks gave him a venerable cast, but the emotions of his mind were so as to operate upon the muscular movement of his features. As the subject was pressed, his eyes increased; he could stand it no longer; he stepped from his seat, thus addressed the preacher: "I have did my corn for a dollar a bushel I have paid six months to pay it in." Sit down, he said, calmly replied the bishop, sit down, he said, please: we are discussing a subject of importance, and we are not in the habit of making personal reflections!—[Rel. Rem.]







